1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

clothing is younger in the case of girls than boys. The boy assumes a piece of rag attached to a string in the same manner as men, while girls wear a piece of stuff fastened round their hips like a sarong. A child's first cloth is put on by its mother without any ceremony. The only toys seen were bows and arrows, and these are possessed by every male child. We never saw a little girl play with a bow and arrow, but mothers make them for the baby boys while these are still crawling about. Such toys of course are small and roughly made, but bigger boys of five years old and upwards make quite neat little bows, and shoot with them tolerably well; they do not feather their arrows. Other children were seen playing with clay and sticks; and girls frequently play with broken pots with which they pretend to cook.

As women take the children with them when they go out to dig for yams, little girls soon learn to do this, and boys would begin to be taken out hunting when about ten years old. It was difficult to find out whether the fathers' or mothers' brothers took the greater part in training the boys and it seemed that a lad eager to go out hunting would be taken by any grown man, who in the very small community is usually a relative. Lads would be encouraged by their elders to shoot at a mark with their bows and arrows, and later they would stalk small birds and shoot fish[1].

When a child tells a lie he may be told "Go away, I do not believe what you say," but it appeared that even young children were usually truthful. One thing is taught the lads systematically, that is the method of collecting honey from the combs of the rock bee. Whenever the caves are conveniently situated a ladder of creepers is suspended from a tree in the jungle above and hangs over the end of the face of rock which forms the cave. On this the youths play at "honey getting." At Pihilegodagalge the lads were quite willing to demonstrate to us how it was done, and the elder men showed clearly that this

[1] Nevill, in the *Taprobanian* (Vol. 1, 1886, p. 189), says "……a pellet bow is used occasionally by small boys, and birds are often shot with it, though the aim seems very uncertain." Pellet bows were seen at Henebedda, they are used regularly by the Sinhalese in the neighbourhood, and we do not doubt that the practice was introduced by them.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

was a game which they encouraged. A lad of about thirteen collected some green leaves and tied them together with creeper, then taking an arrow, a toy *masliya*, and a broken gourd tied with creeper, which hung over his arm, for a *maludema*, he set fire to the leaves and climbed the ladder[1]. While lowering the smoker and letting the smoke blow into the crevice in the rock where the comb was supposed to be, he pretended to cut round its sides with an arrow and thrust at it with his *masliya* (figure 3), from which he transferred the honey into the gourd. As he descended from the ladder he beat his chest and sides as though driving off the bees, and directly he reached the ground rushed into the jungle to escape from them, all the smaller children imitating him with great glee. Obviously this was a well-known and favourite game, for even the elders took part in it, throwing their cloths over their heads and running into the jungle.

At Henebedda (which we visited before Pihilegodagalge) there were no children present when we spoke about honey getting, but four young men were eager to show us how it was done and acted the scene with great spirit. They took from our camp a piece of white and a piece of brown paper, and fastened them with some wax to the roof of their cave, then as there was no tree above the cave around which to fasten a creeper, one man crouched on the top of the rock and held the ends of the ladder in his hands, another stood above and lowered a smoker of green leaves while a third climbed the ladder and collected the honey from the white paper and the grubs from the brown. Afterwards the collector divided the spoil equally and amid much laughter they all sat down and pretended to eat, one actually going through the pantomime of washing his hands after the meal. They eat the grubs as well as the honey.

As regards clothing, pedlars have brought them cloth for so long that no Vedda living knows what was done when they could not buy it, but it is generally stated that they made bark

[1] The *maludema* is the vessel made of deerskin in which honey should be collected and the *masliya* the wooden four-pronged implement with which the comb is broken up and transferred to the *maludema*. For figures of *maludema* and *masliya*, see Plate LXV and figure 3 (p. 93) respectively.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

cloth of the *riti* (*Antiaris innoxia*) of which material the Sinhalese still make rice bags. Men wear a rag of "white" cotton about 9 inches wide passed between their legs, and held in place by each end being passed over a waist string. This cotton material they prefer to anything else for two reasons, firstly, it very soon becomes a dull brown, and hence is less obvious when hunting than a coloured cloth would be, secondly, it is thin machine-made material from which they can easily tear narrow strips for tinder, when they make fire. The women wear coloured cotton cloth of the kind that is woven at Batticaloa, it is a strong material and is not easily torn. A single width forms the length of their skirt from waist to knee and is fastened round their waists like a sarong. Thus, the men's preference for "white" and the women's for coloured cloth is purely economical, depending on the kind of material it has been the pedlar's habit to bring. These pedlars visit the wilder Veddas once a year after the honey collecting season; they never approach the caves, but when within about a quarter of a mile of them they shout till a Vedda comes to them, then they expose their wares and the Vedda returns to the cave to fetch as many pots and gourds of honey and as much dried flesh as he is willing to exchange. The "silent trade," mentioned by Knox[1], is now a legend among the Sinhalese of which no tradition lingers among the Veddas. We have Bailey's evidence that it had ceased before 1863, and the old Kandyan we met (see p. 31) remembered it only as a tradition in the days of the rebellion in 1818. "They are not now, nor have they been for very long, so shy as to be prevented from bartering freely enough

[1] Cf. p. 6.

291
[524 ●
412]
439
437

Fig 3. Toy mat-lya × ⅓ (about).

4:Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

524 According to my authority the Veddas indulged in no games, unless, indeed, the custom of tossing dry leaves in the air and speculating on their position when they fell back upon the ground could be called a game. This, I am told, was only an occasional recreation, and indulged in by boys alone.

423 614 628 The limits of the hunting ground were jealously guarded by the Veddas, and anything like poaching by the members of one clan in the area recognised as belonging to another was punishable by death. Should a hunter lose his way and fall into the hands of a neighbouring clan, he would be closely watched, remaining for the time being in a sort of captivity. If the man's conduct during that time was such as to disarm suspicion he was permitted to go, and might even be accompanied to the confines of the clan's hunting ground, but he would have to proceed at once without looking back, or his conduct might lead to the belief that he was a spy, with fatal consequences.

226 The method of fishing was to hem in a piece of water by closely fencing in both ends of the stream. People would then enter the enclosed piece of water, armed with slender sticks, thrashing the water therewith till a fish was actually struck, when it would be captured. I saw this actually done in one pool on the Kumbukkan.

173 My informant told me that the Veddas were at one time harassed by a race of pygmy people, called the Nittawo, who lived in the country known as Lonama, that extended from Bagura in the Panawa Pattu in the east to the confines of the Kattaragama hills on the west.

According to him, these people lived in small troops of from 10 to 40, inhabiting caves, hollow trees, and crevices of precipices. They were about 3 feet or a little more in height, exactly like normal human beings, only in miniature. Their legs were hairy like those of the Wanduroo; they walked erect, and had no tails.

Their arms were short and very powerful, with strong hands, and talon-like finger-nails with which they tore and disembowelled whatever they captured. These generally were small animals, such as hare, mouse-deer, monkeys, iguanas, and tortoises. Their method of attack was by surrounding

We had hardly gained the base of the rock when we heard huma voices and soon came up with three men and their dogs. One fello carried a gun, the others had axes hitched to their shoulders. The were on their way to a devil dancing ceremony at a house of illness som miles away; but abandoning their project they accompanied us to thei homes.

In a small clearing stood half a dozen leafy shelters. Outside one these, three women with infants at the breast were seated roasting sma yellow flowers. The rest of their people were at work on a *chena** clo by. We summoned them and soon we had all the Veddas of the *Kosgah* *Ulpotta* before us—some six or eight men and about a dozen women an children. They were a poor lot bearing the stigmata of malaria an framboesia. There was but one old man among them. The childre were emaciated and languid.

Most of them showed strong traces of Tamil admixture, especiall the women; what poor ornaments they wore, their clothing, and eve their very names were Tamil; and so were their predilections if th coy smiles one or two of them bestowed on the fine Tamil that accompanie us signified anything. There were at least three men, however, true Vedda type—short of stature, wild-eyed, with beardless face and u standing frizzly hair.

They had no bows among them, except as playthings for the childre but made us one as a memento and stained it with charcoal an *thimbiri* to give it the appearance of use.

The huts were fashioned of wattle and leaves, and thatched with dr grass. Their domestic appointments comprised earthen pots, a woode pestle and mortar, bark rope, and a deer skin or two.

Fruits, flowers, wild yams, honey, the flesh of animals, *kurrukhan* and maize formed their food. The meat they fancied most was that o the langur and monitor lizard which they hunted with the lazy mongrel that loitered about. They eat abundantly and at any hour when foo is plentiful; but as a rule one good meal a day is all they expect; i times of dearth they bear hunger stoically, chewing incessantly a fe varieties of bark they carry in pouches fashioned of cloth saturated wit melted wax (*itee reihee*). Partial nomads, they spend many month of the year under trees and in caves. Where the *palu*, *veera*, *kong*, o *mora*† fruit is ripe, where the hives are, there they take their women an children, dogs, and chattels and go.

"How often do you bathe?" I asked one of them, the smell of thei ring-wormed bodies suggesting little acquaintance with water.

"What bathing for us," he replied. "We fall into a stream once in way and get out again; that is our bath. And we only do that whe our stomachs are full. When we are hungry we don't care for anything we can eat even a man then!"

In answer to the question how they measured distances and wha constituted a mile, the reply was, "We walk till our legs hurt, then w place our axes on the ground, sit down, take out our pouches, and chew a quid; that is our mile".

*A patch of forest cleared for cultivation

†*Elæusine coracana*

‡*Minusops hexandra, Hemicyclia sepiaria, Schleichera trijuga, Nephelium longana* respectively.